





twelve apostles with him." Verse  
7, 8, 9, 10, 12, 13, 14. Luke say

twelve apostles with him." Verse 22: "And he said unto them, 'I have given you this supper, for the speaking of the interrogatories in immediate connection with it.' "And they began to inquire among themselves which of them it was that should do this thing." Verse 23: "You will observe the striking similarity of relation given by Matthew, Mark and Luke as just quoted. All obviously referring to the same and last Passover Supper of which our Savior partook, and at the conclusion of which the Lord's Supper was instituted by our Lord Jesus Christ. The Supper of which we have an account in the 13th chapter of John was, in my judgment, the very same as the one spoken of in the passages referred to by the other three evangelists, and by the others harmonized with them. The verse reads: 'Now before the feasting of the Passover, when Jesus knew that his hour was come, that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end.' Lord's First part of the verse reads: 'Now before the eating of the Passover, which was evidently the meaning of the evangelist, instead of before the feast of the Passover, and you will observe the striking coincidence. John tells us that at the conclusion of this supper the Lord said, 'Jesus answered, he it is to whom I have given a sop when I have dipped it.' And when he had dipped the sop he gave it to Judas Iscariot, the Son of Simon.' Verse 26.

When we take into consideration the fact that the designated sop was given but once, we are unavoidably driven to the conclusion that this Supper spoken of by John was, as before stated, the very same as the one spoken of, as above, by the other three evangelists. And if so, it was the last Passover Supper of which our Savior partook. The sop given to Judas evidently belonged to the Passover Supper and not to the Lord's Supper, for it is admitted by all who have carefully examined this subject that John said nothing at all about the Lord's Supper, and yet he speaks of the sop given in connection with the Passover Supper. "He then having received the sop, went immediately out and it was night." John 13:30. You will perceive that this was the second time that Judas left the company of our Lord and his disciples—the eleven—as he left them two days before the feast of the Passover, when they were in the house of Simon the leper, and entered into a contract with them to deliver him into their hands. See Matt. 26:14-15, and Mark 14:10-11. Might here let me ask: would it not be a violent presumption to suppose that Judas associated again with Christ and the eleven disciples after having been pointed out as the intended traitor? No, he went immediately out and then to work, though it was night, to consummate his nefarious design, and in a few hours returned with the band of men into whose hands he delivered our blessed Master. He knew nothing about the institution of the Lord's Supper for he was gone out as he was ordered to do. "That thou doest, do quickly." He was gone. The next day, during his absence and at the Lord's table, and while engaged in the administration of the Lord's Supper, our blessed Savior proceeded with his conversation to the eleven, and to Judas, for it would not have been appropriate for him, given in the subsequent part of the 13th chapter of John and all of the 14th chapter which we see and read. Again, the second verse of the 13th chapter of John is relied on by many as proof that Judas was present after the Supper was ended, and that the sop was given him during the Supper, he had returned and was with them at the institution of the Lord's Supper and likely partook. But according to many of our best authorities the first clause of this verse was incorrectly translated. Adam Clarke—Methodist—on the passage in question, says: "And supper being ended." Rather than "And supper being ended." *Matthew Henry* says: "The word 'And' in the original is superfluous. The supper being ended, it might be better read, there being a supper made, or being at supper, for he sat down again—v. 12—and we find him dipping a sop—v. 26; so that he did it in the midst of his meal. The Bible Union renders it, 'While the supper was eating.' Adell Sherwood has it, 'While they were at supper.' The fourth verse confirms this rendering and proves the position taken. It reads as follows: "He riseth from supper." However, the principal scripture relied on to prove that Judas partook of the Lord's Supper is found in Luke 22:21-22, the word read as follows: "But behold the hand of him that betrayeth me is with me on the table. And truly the Son of Man goeth, as it was determined; but woe unto that man by whom he is betrayed." The 19th and 20th verses preceding having given an account of the institution of the Lord's Supper, this, at first sight, appears a plausible argument. But when Luke's statement is harmonized with the other three evangelists, it disappears like the morning dew before the rising sun. Let us see. The interrogatories proposed by the disciples as to who it was that was to betray him, was

can only be my motive, as far as I can know it.

WHAT DO.

Dr. Eaton wants to know what I would have him do? Do four things. 1. Condemn your own concerns and partners, for commercializing our religious meetings just as vigorously as you did Editor Nash. 2. Keep all your private companies uninvolved with the benevolent work of the denomination. 3. Accept the criticisms of your brethren on your policies with that liberality which marks your criticisms of your brethren whose policies are not to your notion. 4. Show the same zeal for the purity of the great church over which you preside that you do for the purity of all your Northern brethren, especially of the Chicago University. In the name of our common Christianity see to it, that every saloon keeper, and liquor drummer in the land can't convert your church to justify their awful business.

CONCLUSION.

It is altogether due to the "Election Lady," J. E. P. that these matters have been discussed at this late date. I hope and believe the discussion will prove corrective of evil. It is no pleasure to write and I have written too far. I have been unwise; I know I have been honest and candid—and in my heart free from any spirit of unfriendliness toward Dr. Eaton or any of his associates. With the Book Concern as a private corporation, in its place, I am in full accord, but with it as an annex to our Convention or as a commercializer of our religious meetings I am in opposition. I regard Dr. Eaton as one of our ablest and best men and the Louisville brethren are liberal and good. I repeat what I have often said: I would as soon they would do some things as for any brethren to do them; but the things complained of nobody ought to do. I hope we are to be troubled no more with such things, and if that hope is realized, there will be an end of such unwelcome discussions as this.

Yours for peace,

J. B. GAMBRILL.

P. S.—I forgot to explain how I advertised a book at Atlanta. Just as I was about to open the service, a Louisville brother asked me to make announcement about a hymn-book. There was no time to consider and I did as requested. I saw later how it was. If Dr. Eaton will keep me out of such things for the future, I will try to be as good to him.

G.

The above communication has been somewhat delayed on our account. We thought from the severe adverse criticisms that reached us privately upon the character and usefulness of the discussion that it would be well to bring it to a close. On this account we proposed to the two distinguished disputants that each of them take a column and a half more space for a final expression and then let the writing stop. That took up some time, hence the delay, but the end draweth near.—Eds

THE CHRIST PARTY, THE ST. PETER PARTY.

In those days, after the church founded on the Rock Christ, had been at work and prospered, there arose a dissenting party which claimed St. Peter as their rock. The former adhered to the original and apostolic plan of local churches; the latter contended for "The Church" as a great central power to be presided over by the representative of St. Peter as its head and general director.

And it came to pass, that the Peter party was a disturbing element, and as it grew in numbers and influence, became dictatorial in spirit and domineering in purpose; and assumed the right to "Lord it over God's heritage," and claimed also to hold the keys of heaven and hell with full power to rule in the kingdom of men on the earth.

And it came to pass that the Peter party was filled with secular ambition and went off into speculation. When legitimate business faltered of their avaricious ends, they resorted to dealing in "futures." Their first venture on this line was to take an option on heaven and "corner" the salvation market. Their next move was to "water" the stock, then to "bull" the market, thus making large gains by the sale of indulgences and like fictitious transactions. And being possessed of exploring genius, they discovered purgatory, located somewhere between the South pole and hades, which they presumed to sell out by special contracts—limited; and by this fraud brought large gains into their treasury.

All these things entailed a heavy expense upon the nations. And it came to pass that the people became sordid and restless under their burdens. They were willing to pay a tariff for revenue, but opposed to protection, especially to the protection of luxurious and riotous living among their leaders.

So it came to pass that King Henry concluded that it would be cheaper to support a church of his own than to pay the revenue required by the Pope. This decision was hastened by the fact that the Pope did not have on hand just then an indulgence big enough to allow Henry to divorce or kill his wives and many others at his pleasure! So he cut loose from the Peter party and declared himself the Head of the High Church of England, and the

REFLECTIONS

At the place which was once the home of my childhood.

Once more in the orderings of a benign providence, I am permitted to revisit this sacred place. There is nothing in its desolate surroundings to commend it to others, but to me every foot of ground is sacred. Thirty-five years have passed away since my father moved from here. Though it was at that time, but nine years old, many of the experiences of those early days are as vivid in my memory as if they had occurred but yesterday.

Twenty years my mind would occasionally wander back to this hallowed spot and I have frequently stood to stand once more where in "childishness I used to romp and play with friends who have, long since, gone beyond the rolling tide."

As I stand here on this beautiful day and look back over the years which have elapsed since then and all to mind the experiences through which I have passed any changes which transpired, my heart fills with emotions that I cannot express. Thirty-five years! I cannot see the same landscape. Change everywhere. Change in everything. Revolution has changed the entire social structure of our government. Destructive war has swept thousands of those who were boys with me into premature graves and thrown across thousands of heart-strings the dark shadows of sorrow's night.

We have, as best we might, adjusted ourselves to an entirely new order of things, complied with conditions which were forced upon us, shaken off the ashes of desolation, thrown aside the garments of mourning and started on a career of success and prosperity which is the astonishment of the age.

As I change in myself, however, is to me, most mysterious than the change I see in the ever-changing world about me. I was at that time only a child with but a few years of life behind me and much of it before me. Now forty-five years have gone with the past and but little perhaps, very little, remains with the future.

At that time I had but little conception of life's realizations and consequently felt but little concern about meeting its responsibilities. Now I know by sad experience that it has sorrows which human prudence can neither see or avert, and I, at the same time regret that many of its opportunities, which have gone forever, were not improved.

No anxious care had at that early age pressed upon my heart. I had not felt that I was a burden to my father and felt sure that his loving hands and busy hands would secure me against every want. Now as I think of those days of helplessness and childish trust, my mind reverts to a quiet home in Southeast Mississippi, where there are six boys and one little girl who look to me for protection and support while I am gone and two daughters have gone to meet the responsibilities and bear the burdens of life on their own account.

When I trace the past through all the varying experiences of joy and sorrow, of disappointment, of success and failure, it seems to me like having lived through a number of ages, but when I look straight across to the period of my childhood days, it appears but a little while ago since I played here around my mother's feet.

I can almost realize that I am a child again as in my imagination I see the children and hear the merry laugh and join in the sports which occupied us then I can feel once more the inspirations and impulses which were, then part of my little being. Over yonder towards the East once stood the unknown woodland in the boughs of whose trees used to sit the little birds whose morning songs were sounds that fell upon my ears when my mother woke me from my night's slumbers. The woodland is gone. The place it occupied is now a worn-out field. There are no little birds here now, but they are not all gone's. I wish they were. To the Westward remain the same tall behind which I have seen the sun go down so often. Near the spot which I now occupy I used to see and watch it as it sank lower and lower until its upper verge was lost in a sea of gold.

During the earlier hours of the evening I have stood on the hill-side below the place which was occupied by the barn (of which there is now a vestige, remains) and watched the beautiful blue waves of the sea. I gazed upon them with feelings of rapture and thought of heaven as the home of my little brother and sister who my mother, taught me, had gone to that bright world. In childish imagination I could see them descend through fields of light, throw their happy spirits on the snowy clouds and through their silvery edges look down on me as I stood beneath them in a world of sin. They were walled away toward the setting sun, and I wished another hour to the lengthening shadows of evening, and tenderly by the hour's feeling that I ought to be a better child.

Even those hours of innocent childhood were clouded by sorrow. As stated above, our family circle had been broken and two of its brightest jewels had been taken away. I had even at this early age seen my father's head bowed in silent grief and listened to the sad wail that came from my mother's bleeding heart. Those sad scenes and experiences, which made my little heart ache, were, only the beginnings of sorrows, for one sister another, and another, until out of a family of twelve, there are only four remaining, and sadest of all, my mother, too. My mother, oh, my mother.

It seems to me that I can almost see her shadow here and I thank God that I can mingle my tears with the

of one and of good of another is such a gross evil that there is not even a shadow of an excuse for such action.

In all these things the church should be careful not to destroy the confidence that the world may have in all its actions. The great object of the church here is that it may be the "ground and pillar of the truth," that it may propagate itself; that men may hear the truth and believe the truth, and so be set free. There is only one way by which the outside world of sinners may be brought to the truth, and that is by close adherence to scripture, piety and scripture practice. No one can do and fault nor gain say the action of church when it has a "thus saith the Lord" for every step it takes. It is not a respecter of persons, neither ought his church to be.

(TO BE CONTINUED.)

The number of school-houses in the United States is 216,330. The estimated value of all public school property is \$325,955,532. The total revenues of the public schools are: on permanent endowments, \$79,252,127; from taxes, State, \$25,177,476; local, \$88,330,985; \$3,353,412. From other sources, \$8,794,431. Total revenue, \$135,125,019.

OUR OPPORTUNITY.

An opportunity is a responsibility. A great opportunity had a great responsibility lies in the celebration of the Centennial of Modern Missions. It is not only a memoria of things past. It is the opportunity that shall decide the triumph or failure of our missions in the coming century. To fail to do the great things planned for this year is to cripple our mission work for the next fifty years.

Southern Baptists have set before them two objects. 1. To send to the mission fields one hundred new missionaries. 2. To raise a permanent and chapel building fund of \$250,000 for Home and Foreign Missions.

These things cannot be done without a great awakening. From whence? From whom? The first Christian church was not prepared for mission work until endowed with the Holy Spirit. The awakening must come to the great sleeping mass of the church. These things cannot be done by the few, but by the many; by you and by me.

So far as we fail to come up to the full measure of this opportunity, so far will this effort be a failure. If we do not help, we hinder. Better be dead than stand in the way of God's onward-moving church. He who is not for us is against us. The cry is, Forward!

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